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MASTER

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Edmund Calamies

LEADING

CASE.

*Behold how he seeketh a quarrel  
against me?*



LONDON

*Calamies*

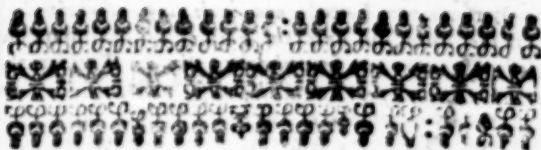
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Journal of the

1840

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Mr.

EDMUND CALAMIE'S  
LEADING  
CASE.

*Lord Mayor's Officer with a Warrant.*

**F**Orasmuch as I have received a Certificate from  
and under the Hand and Seal of the right Reverend  
Father in God, Gilbert Lord Bishop of  
London, That Mr. Edmund Calamy late Curate  
of the Parish Church of St. Mary Aldermanbury,  
in the said City of London being (according as is provided  
and enacted by the late Act of Parliament made for the  
Uniformity of Publick Prayers, &c.) by reason of his In-  
conformity disabled to Preach or Read any Lecture or Ser-  
mon in any Church or Chappel within his MAJESTIES

A 2

Realms

*Realm of England, or Dominion of Wales, and Town of Berwick upon Tweed, and continuing and remaining still indisabled, did since the Feast of St. Bartholomew last past, upon two several daies, viz. on Tuesday the twenty sixth day of August last past, and upon Sunday the twenty eighth day of December, 1662. in the said Church of St. Mary Aldermanbury, presume, and take upon himself (without any lawful approbation and licence thereunto) to Preach or Read, and did Preach or Read two several Sermons or Lectures publickly before the Congregation, then, and there in the said Church assembled, contrary to, and in contempt of Authority of the said Act of Parliament: These are therefore (as I am required by the said Act) in His MAJESTIES Name to will and command you to receive into your Custody within the Gaol of Newgate, the Body of the said Edmund Calamy brought unto you herewith, and him there detain for the offence aforesaid, for the Term of three Months from the day of the date hereof, without Bayl or Mainprise, according to the tenor and effect of the Act of Parliament aforesaid. And this shall be your Warrant therein, Dated this fifth day of January, 1662.*

*Church-Members.*

**F**Ar be this from you, good Sir, spare your self, and retire until this Calamity be overpast.

*Is. 26. 20.* Come my people, enter thou into thy Chambers, and shut thy doores about thee: hide thy self as it were for a little moment, until the indignation be overpast.

*Act. 21. 13.* Mr. Calamy. What mean you to weep, and to break mine heart? for I am ready not to be bound only, but to dye for the Lord Jesus.

*Brethren.*

*Brethren.* Now you will not be perswaded, we must cease, and say, *The will of the Lord be done.* Acts 27. 14.

*Calamy.* The Lord Jesus did not hide himself when he was to be *taken* for me, but said, *Here I am:* I will not hide my self now I am to be taken *for him*, but will say, *Here I am:* only I shall entreat some of your Company, to my Lord Mayor, to whom you may give an account of that daies proceeding.

*Brethren.* With all our hearts: —

*Lord Mayor.* As I would upon other occasions have been glad, so really I am now sorry to see you Mr. *Calamy*: equally sorry I am, that I must inflict such a punishment (as I am obliged by the Act) upon a Person of your Years and Profession; and that such a Person should deserve it: In charity I could not think your Conscience could have allowed you at any time, so open an affront to the most Solemn Establishment of Authoritie: I reason I could not think your prudence could have allowed it at this time, when His Majestie was so full of gracious thoughts towards you, and all sober men of your way.

*Calamy.* In prudence I should not at this time have displeased his Majestie: In Conscience I cannot at any time displease God.

*Lord Mayor.* I hope His Majesties Government is so just, so moderate, so agreeable to the great Principles of Religion and Reason,  
upon

upon which mankind joyn in a Society, or Christians in a Church; that there is no discrete and knowing Person put upon the sad Dilemma of either provoking God, or opposing the Authority ordained of God.

*Calamy.* Necessity is layd upon us, yea, *wee*  
 1 Cor. 9. 16 *unto us if we preach not the Gospel.* That you  
 may have a reason of that which was done by  
 me, and so may not think I did it unwarrantably,  
 I offer your Consideration what hath been  
 much upon my spirit, from the 5. of the *Acts*,  
 As the Apostles taught the People, the  
 Priests, the Sadduces, the Captain of the Temple,  
 came upon them, *being grieved* that they  
 taught the People: And they layd hands on  
 them, and layd them in hold against the next  
 day: Howbeit, many of them which heard  
 the Word believed, and the number of the  
 men was about five thousand. And when  
 they had called them before them, they asked  
 them by what Power, or in what Name have  
 you done this? Then *Peter* filled with the  
 Holy Ghost, said unto them: Ye Rulers of  
 the People, and Elders of *Israel*, if we be examined  
 this day of the good deed that we  
 have done, be it known unto you all, we  
 have done it in the Name of the Lord  
 Jesus Christ. And when they saw the boldness  
 of *Peter* and *John* they marvelled, and they  
 took knowledge of them. But when they  
 had commanded them to go aside out  
 of

*Acts* 14.

of the Councel, they conferred among themselves, saying, What shall we do to these men; for that indeed notable things have been done by them, is manifest to all them that dwell at *Jerusalem*, and we cannot deny it. But that it spread no further among the People, let us straitly threaten them that they speak henceforth to no man in this Name. And they called them, and commanded them, That they should not speak at all in the Name of *Jesus*. But *Peter* and *John* answered and said unto them: Whether it be right in the sight of God, to hearken unto God more than unto you, judge ye; for we cannot but speak the things which we have seen and heard: So when they had further threatned them, they let them go, finding nothing how they might punish them, *because of the People.*

*L. B. L.* If it were not our businesse rather to manifest our obedience to the *Act of Uniformity* in performing duty, then to dispute your disobedience in neglecting yours, we could easily show you how many waies you have wrested this Scripture, as the unlearned and unstable wrest them, to their own damnation: and how wide your case is from theirs.

For 1. They were silenced by no Law; you are silenced by a Law: they could say with *St. Paul*, *Acts* 25.8. for themselves, and answer, *That neither against the Law of the Jewes,*  
*nor*

*nor against the Temple, nor against Caesar, have we offended at all.* You must confesse, That against the Law of the Nation, against the Church, and against *Caesar*, in many things have you offended all.

2. They were forbid to preach in the Name of Jesus. You are onely forbid to *Rebel* in the Name of Iesus: They were restrained from publishing the Truth: You are restrained onely from publishing Errors.

3. There the whole Ministry was to be silenced: Here you onely, and a few others, are suspended: So that now Christ is preached, and you may rejoice.

4. They were suspended by the prevailing power of oppressions: You are silenced by the reasonable power of your own Representatives in Parliament. Jewes silenced them without a Law; you by a Law, which the men you have chosen have made, have silenced your selves.

5. A necessity which lay upon them, who were called of God, to reveal the Gospel which was hid from Ages, doth not ly upon you, who many of you, are not so much as called by man to preach that Word, which for many years, God be thanked, hath dwelt richly among us.

6. They loved not their life unto the death, that they might preach the Gospel; you love your opinion so well, that you will rather  
not



not preach the Gospel then hear it: they would not be silenced to save their lives, you silence your selves to save your repute and esteem.

Mr. Calamy. O add not reproach unto affliction. O Sir, we would not have left our callings and stations for fear of death, we must now leave them for fear of that which is worse then death: we would willingly die rather then not serve the Lord in our calling: we must rather not serve the Lord in our calling then sin.

An *honest man*. Really I am afraid that while you think you avoid sin by refusing Ceremonies which are indifferent, you committed sin in neglecting your calling, which was necessary.

Mr. Calamy. Let every man be fully perswaded in his own mind: what is but indifferent in your apprehension, was sinfull in mine, and every man must give an account of himself.

B.S. It is not what you think of the thing imposed can secure your conscience, but what they are: that which is good remains good, and that which is evil, evil: and that in the very same degree of good and evil as it was before, neither better nor worse, any mans particular judgement or opinion thereof notwithstanding.

Mr. Calamy. Thats true indeed, yet what is good or indifferent in it self, If I am perswaded it is evil, it is evil unto me: to him that esteemeth any thing to be unlawfull to him it is unlawfull, *Rom. 4. 14.*

B.S. To him that thinketh a thing unlawfull, and is at liberty, whether he doth it or no, to him it is unlawfull: but to him that thinketh a thing unlawfull, but yet is enjoyned by lawfull authority to do, to him if he hath not a clear rule to the contrary, it is lawfull: Whatsoever is commanded us by those whom God hath set over us either in Church, Commonwealth, or Family, which is not evidently contrary to the Law and will of God, ought to be received

ved and obeyed no otherwise, then as if God himself had commanded it; because God himselfe hath commanded us to obey the Higher Powers, and to submit our selves to their Ordinances, *Rom. 13. 1.*  
*1 Pet. 2. 23.*

*Mr. Calamy.* I hope I must not go against my Conscience within me, to comply with my Superiours above me.

*B. S.* What a strange thing is this! that when the blessed Apostle commanded you to obey for conscience sake, you should disobey, and that for conscience sake too: Your Governors charge you upon your Conscience to be obedient, and you pretend your conscience to be free from that subjection: It is a sad thing that you have brought your selves and other poor souls to such a strait between two sins, and you can by no means possible avoid both, as long as you persist in this way; for if you do the things commanded, you go against the perswasion of your own conscience, and that is a great sin; and if you do them not, you disobey lawfull Authority, and that is a sin too.

*Mr. Calamy.* Truly neither fancy, faction, nor humor makes me not to comply, but meerly for fear of offending God: And if after the best means used to satisfie my selfe; as prayer to God, discourse, study, I was not able to apprehend the lawfullnesse of what was required; if it be my unhappinesse to be in an error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.

*Mr. Sprin.* When I was called upon either to conforme to the Laws for Uniformity, or to leave my Ministry, I asked of my self two things, Whether I would rather suffer death then use the things imposed in a Church professing the foundation, and urging them as things indifferent, not pressing them as binding conscience in themselves, or as needfull  
 to

to salvation? And whether the execution of my Ministry (which was pressed upon my conscience with a wo, if I neglected it) should be as dear to me as my life.

P.S. Good God, to see to what pass small errors have brought us! how difference of apprehension hath brought forth difference of judgement, and difference of judgement hath brought forth difference of practice, and disagreement of affection. The difference of practice hath moved Authority to silence and suppress refusers of Conformity. The disagreement in affection doth move you who are deprived, to speak and act against persons in Authority; whereby in the event the course of the Gospel is interrupted, and of Popery enlarged; the friends of *Sion* are grieved, the enemies rejoyce; the enemy of Mankind is gratified, and the Lord is displeased; the Church is rent with schism, the Truth scandalized by dissention; the Ministers undone by loss of living, and the unity of brethren living in the same house, professing the same faith and rejoycing in the same hope, is pulled in pieces, and this like to continue God knows how long.

Mr. Calamy. It is sad that Magistrates should enjoin such things as should cause such divisions as cause great thoughts of heart.

B. S. It is sad indeed that Subjects cannot submit to such things as are enjoined for peace, order, and decency.

L. M. I wonder you should not consider how dangerous it should be to affront the most solemn injunction of the whole Nation, a Law so universally desired, so deliberately resolved on, so seriously pressed, as the greatest security of Church or State.

Mr. Calamy. I was several times persecuted for owning his Majesties Authority and Interest, I did not think I should live to be imprisoned for opposing it.

Sr. T. E. The more favour his Majesty had for you for former service, the more sorry he is that you

have forfeited it by your present indiscretion. His Majestie thought that Mr. Calamy would not have done so, of any man in England.

Mr. Calamy. Really I did not do it upon mine own head, but upon the request of divers honourable and worthy persons who were otherwise like to be disappointed of a morning Sermon.

Sr. R. B. It is generally reported, and upon the extraordinary concourse of people to your Church, as generally believed that it was designed before hand; several Citizens inviting one another to your Church to hear you preach.

Mr. Calamy. It might be a design upon me, it was no design by me: this is not the first time we have been trappaned.

T. F. There are few that know you that can allow you so much indiscretion as to yeild to the private importunities of a few Gentlemen, against the public authority of a whole Parliament.

Mr. Calamy. I may say (with reverence to the Lord Jesus, of whom it is written) that I had compassion of the multitude, who were as sheep without a shepherd.

E. W. You must have taught the people better by your silence, then by your Sermon: your obedience had been better then sacrifice: the misguided throng had been better taught by your cheerfull submission to authority, then by your indiscreet discourse against it. When you had been importuned to preach, you should have said, I pray you go home and learn what that meaneth, *Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governors as unto them who are sent by him for the punishment of evil doers, and for the praise of them that do well, for so is the will of God; that with well doing we may put to silence the ignorance of foolish men, as free: and using your liberty as a cloak of licentiousness;* 1. Pet. 2. 13, 14, 15, 16. wherefore ye must needs be sub-

subject not only for wrath, but for conscience sake, Rom:13:5:

Mr. Calamy. I hope an offence of this nature may be passed by, being so innocent in the design of it, so harmlesse in the consequence of it.

VV. F. How harmlesse it is in the design of it, be it between you and your God and soul: how dangerous it is in the consequence of it, any man may guesse that considers what encouragement it may give your party, if you are not punished; and what offence it may give them, if you are. If you are winked at, what say others, are we not winked at too, without respect of persons. If you are punished, then they say, we are persecuted. It is sad that you are become such an occasion of offence between the King and his good people.

Mr. Calamy. I hope I am not so unhappy.

T. M. You were looked upon as the fittest man to break the Ice, being a man so much esteemed for your own worth, and so much interessed in honourable friends and acquaintance. For as formerly Cartwright was encouraged by the E. of Leicester, Travers was entertained by the L. Treasurer Cecill, VValsingham was owned by Secretary VValsingham; so you stir up your honourable women, and look for the favour of many excellent personages.

M. Calamy. I hope his Majesties gracious Declaration may excuse me.

F. H. When my Lord of London acquainted his Majestie with what you had done, his Majestie said, *I am sure he hath no encouragement to go from my declaration*: His Majestie never intended any favour of this nature to you: and I fear this passage will obstruct that favour he intended.

Mr. Calamy. So far I hope may this passage be from prejudicing his Sacred Majesty against us, that it may rather incline him to favour us: considering the necessity he hereby may perceive of our service, and the reasonableness of his indulgence.

M. O.

M. O. Flatter not your self with these vain thoughts; his Majesty may pity you, but he doth not want you. God hath sent his word, and great are the company of Preachers.

Mr. Calamy. Let not the rigour of one Session restrain those whom the indulgence of another may release.

N. P. It is a question whether the same Parliament may repeal the act that made it: whether those things that have been over-ruled, may be debated by the same House.

Mr. Calamy. I hope that what a Popish Priest may do without check, a Protestant Minister may do without imprisonment.

R. B. Neither the one nor the other may be endured to seduce the people, and with fair words to deceive the hearts of the simple, if any man teach any other doctrine, and consent not to wholesome words, &c.

Mr. Calamy. I hope his Majesty will use his interest with the Parliament.

A. C. You of all men should not expect it, who complained of his late Majesties protecting Delinquents against his Parliament.

A Brother. It is an unheard of course that the Church should be governed by Civil Laws, and Ministers punished by Law-men.

An honest man. Since the reformation, by your leave and the Papists, we have owned his Majesty under Christ, Defender of our Faith, and Law-maker of our Church: the Church directs, the State establisheth.

Good women. Alas, that they should use the good man so unworthily and hardly.

A. B. When Mr. Calamy and Mr. Love, &c. were under restraint, and word was sent to the Army in Scotland concerning it, Harrison and others said, If godly men transgresse the Law, they should be punished by the Law.

Good w. Alas, what harm hath the good man done?

R. L.

R. L. In short he abused the *King's Authority*, he hath broken the settled Law, he hath villified the power of Parliam. he hath disturbed the publick peace, he stands to the principles of the Rebellion; and provokes another.

Good w. I wonder what he preached?

A. B. He preached that *glory was departing from our Isle.*

Good w. These courses will bring us to another war.

A. B. Not so we hope, What will you endanger the publick peace rather then be restrained? will you not scruple at Rebellion; who scruple at a few ceremonies? what would you do if you had power in your own hands, that are so bold without it? shall the *minor* part impose upon the *major*? shall a novel fancy bea down an Apostolicall institution? shall a *private opinion* contest with a *publick Law*.

G. w. Alas that our teachers are removed into corners.

A. B. Our dangers begin at the *Pulpit*, without the aid of seditious Sermons, I do believe the strife had never come to blood: he was a wise man that said, *The single imprisonment of Crofton hath quieted that party more then all the multiplied and transcendent favors of his Majesty.*

Good w. These are sad times.

A. B. Say not that the former times were better then these, for thou dost not enquire wisely concerning this thing: when you guided the times others complained; now others guide the times, you complain; when shall we be quiet, I think it is our best way to *rest where we are*

Good w. Good man, he hath discharged his conscience.

A. B. He hath it may be discharged his conscience, and my L. M. must discharge his; he who in order to the making of good Christians, makes bad subjects, hath a zeal indeed, but it is seditious; a Religion, but it is Rebellion:

G. w. Now you suffer for righteousness sake, happy is he.

A. B. Yea, but what glory have you, if when ye are buffeted for your faults you take it patiently. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other mens matter.

Mr

Mr. Calamy. May I but be respited until to morrow:  
L. M. Yes, with all my heart upon your, and your  
friends word.

Sr. I. B. Remember how you prayed, preached, and  
what you did *June 6. 1647.* and what was done *Jan. 6.*  
*1644.* and I pray speak not with Argyle as you go home.

Jeremiah 37. 38.

1 *This man seeketh not the  
welfare of this people, but  
their hurt.*

2 *Thou fastest away to the  
Caldeans.*

3 *It is false, I fall not to the  
Caldeans.*

4 *Jeremiah said, what  
have I done against thee or a-  
gainst thy servants that I  
should be put in prison.*

5 *Let my supplication I  
pray thee, be accepted before  
thee O King.*

6 *Then took they Jeremiah  
and sent him to the dungeon.*

7 *When Ebedmelech the  
Ethiopian, the chamberlain of  
the Kings house heard that  
they put Jeremiah in the dun-  
geon, he spake to the King,  
saying, my Lord the King,  
these men have done evil in  
all they have done to Jeremiah  
the Prophet whom they have  
cast into the dungeon, &c.*

Calamy.

1 *This man envieth the  
establishment of this Nati-  
on, and seeks its hurt.*

2 *Thou fastest away to  
the separation at Hemsted:*

3 *It is false, I kept no  
Conventicle at Hemsted.*

4 *Mr. Calamy said, what  
have I done worthy of im-  
prisonment?*

5 *Let my petition be re-  
ceived by your most excel-  
lent Majesty.*

6 *Then took they M. Ca-  
lamy & sent him to Newgate*

7 *Now when L. Ch. heard  
that Mr. Calamy was in pri-  
son, he went to the King,  
and said, may it please your  
Majesty, it is pity that re-  
verend Mr. Calamy should  
be sent to Newgate.*

*Pena ad unum, terror ad omnes.*

FINIS.